ARAMBE FLAME

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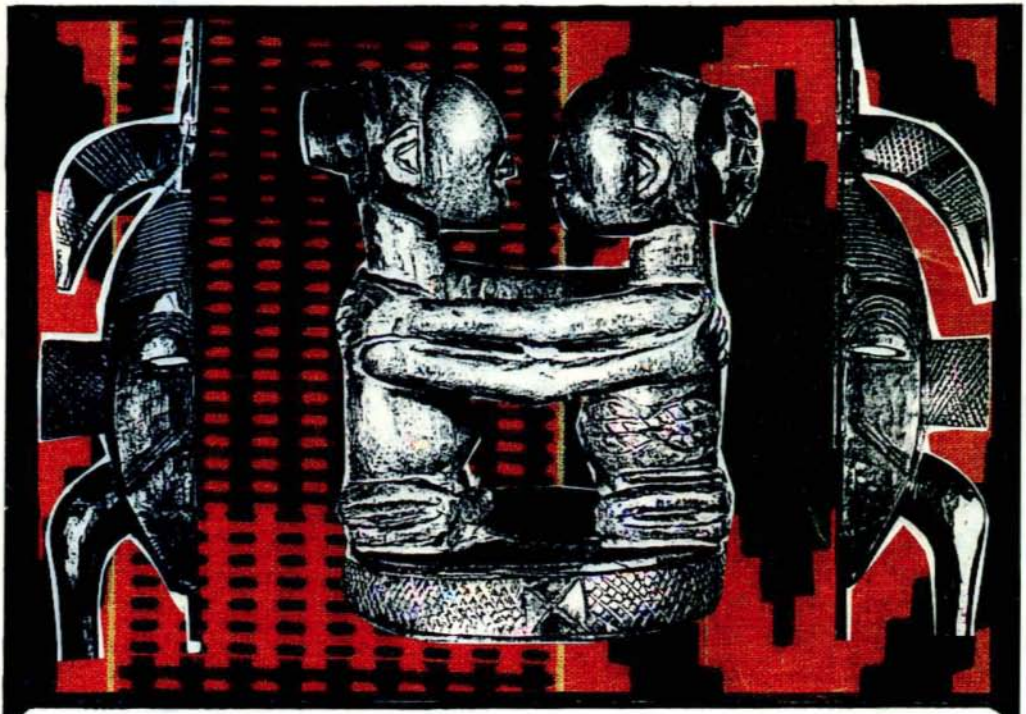

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HARAMBEE FLAME EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we week to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Org.; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Yesterday, as of this date, Shaquille O'Neal made the news, not by some spectacular slam-dunk, but by bagging on Seattle Supersonics coach, George Karl, saying he coaches like a woman. This comment and other disparaging remarks Shaq made about Karl were apparently in response to his working the refs/"whining" from the sidelines. Tonight, in the arena where the Lakers and Sonics are battling, there's a huge banner reading, "Shaq is too dumb to be a woman."

Do we give a damn whether some basketball player--African or otherwise--talks trash about a European coach of an opposing team? Not really. But as in many things that happen in life, there's more to whatever happens than what appears on the surface. We can't always take things at face value. Shaq wasn't saying that George Karl is an **actual** woman. He was saying that, as a coach, Karl **acts** "like a woman," that he **bitches** and whines. And chances are our brother, Shaq, is still smiling, proud of how he cracked on "the man." But Shaq apparently forgot something. The person who brought him into the world--namely, his mama--is a woman. Bear in mind. He didn't say "some women I know," European (Caucasian) women," or anything to specify some **particular** women or a particular **kind** of women. He was pissed at Karl and was trying to insult him. And in Shaq's mind, by calling Karl "a woman," he was insulting him. He was equating him with what he seems to view as typical characteristics of women: weakness, cowardice, pettiness, etc. He said Karl "bitches," meaning that he whines or complains.

But Shaq is seven feet tall, weighs more than three hundred pounds, is a big-time athlete, and makes millions in cash. So he made the news. But most of us(males) don't make the news. And when we call other males "bitches" or "p__sys," our words don't make headlines. But that doesn't nullify the meaning of what we say. That doesn't negate the fact that, when we verbally attack other males by equating them with females or female genitals, we are equating femaleness (girlhood and womanhood) with negativity and are putting girls and women down. In so doing, we are dissing, like Shaq, our own mamas, sisters, and other women and girls we might claim to love.

It's essentially the same thing when we refer to women and

girls, as a whole, as "bitches," "hos," etc. Since our mamas, sisters, and so forth are female, we're including them. This aint complicated. Our words represent or symbolize our attitudes. When we call women "bitches" and are reminded by someone that a bitch is a female dog, we say that that's not what we mean. But it **is** what we mean.

In the U.S., it is commonly said that dog is man's best friend. On one level, this is a reference to the dog's loyalty to its **master.** On another level, dog is man's "best friend" because of its obedience. Dogs, depending on how well they're trained, will sit, stay, heel, roll over, fetch the newspaper or slippers, etc. And moving to another level still, when a dog disobeys, some of us whack it upside the head with a rolled up newspaper, kick the dog, or use some other method to let the dog know it's gotten out of line. And if the truth be told, it is this pet-like obedience that a lot of us want from our "girlfriends." When they disobey, "I pimp-slap the bitch." The "girlfriend" may cry because of the physical pain and/or emotional hurt. If she's tired of being abused, she may "bite" your ass--shoot you, cut you, burn you with a skillet of hot grease, or throw up her fists and fight you "like a man."

What is the essence of the master-pet relationship if it isn't superiority? The master believes he's superior to his pet and, owing to this belief, expects not only to dominate but for the pet to accept this domination. When we want women and girls to be our pets, to be obedient to us, we are doing so under a presumption/illusion of our superiority. But since women and girls are, like us, human beings, there is a "problem." Some of these women and girls, being conscious of the fact that they're part of the human race, don't go along with the program.

The question arises: how is it that many of us, African males, have come to believe that we are superior to women in general and to African women in particular? In traditional African societies, women were and are looked upon as complementary. They are respected. The difficulty lies in the fact that we(African males in the U.S.) don't live in and are both geographically and culturally far-removed from these traditional African societies.

In KUSH, THE JEWEL OF NUBIA: RECONNECTING THE ROOT SYSTEM OF AFRICAN CIVILIZATION by Miriam Ma'at Ka Re Monges, the great African historian/linguist/physicist, Cheikh Anta Diop, is quoted: "The woman" [in Africa] "enjoyed a liberty equal to that of a man, had legal individuality and could occupy any function. She was already emancipated and no public act was alien to her." Moreover, we know that the woman in traditional Africa was/is greatly respected and revered in her role as mother.

But here in the U.S., we are confronted by social forces--sexism and materialism in particular--which devalue women and influence us to devalue them. In his INTRODUCTION TO BLACK STUDIES, Maulan Karenga speaks of sexism as "a system of assumptions and acts, theories and practices which imply and impose unequal, oppressive and exploitative relationships based on gender or sex." In addressing the issue of racism (European supremacist ideology), he states that it engenders in us "self-hate, self-doubt and pathological fixation on the white paradigm." He then hooks up the realities of racism we face with sexism by saying that sexism "encourages artificial personal power over women as a **substitute for real power** over one's destiny and daily life."(Emphasis added).

As African males living in the U.S., we are confronted with a situation in which practically all the institutions that have major impacts on our lives are run by European males. This presents us with a contradiction. We, like those in control, are male; but unlike those in control, we aren't European. We see that, as James Brown sang, "it's a man's world." But we have to ask: "If I'm a man, why don't I have any control." And we are forced to wonder if we're really men. To some degree or other, we are aware of the fact that the U.S. institutional system is rooted in the idea of European supremacy and is designed to cater to the interests of Europeans(Caucasians). But there is a gut-level thing happening by which, instead of challenging that system, many of us question our own manhood and then feel insecure because of the question. We don't feel comfortable with this feeling of insecurity and have to find ways to feel less insecure, if only moments at a time.

Many of us find a way by deciding "I'm gonna run **something.**"

And this something oftentimes winds up being our women. We convert the fact that we are generally more physically imposing and powerful than women into the idea that we are superior to them and have a right to subdue them. We're helped along in this by this society's models and messages of male dominance over females. But to put this into effect in our daily lives, it is helpful for us to establish and cling to certain delusions: that women aren't as intelligent as we are--"dumb bitches," that they aren't as moral--"hos," that they aren't as courageous and are prone to crying instead of fighting back--which is why we call males we perceive as wimpish "girls" or "bitches," and so forth. And there are stunning parallels between the delusions we have concerning our women and those Europeans have concerning African people and other people of color. And that there are these parallels isn't a coincidence. The process by which one group seeks domination over another requires delusions, requires the making up of negative characteristics and assigning them to the group to be dominated. It gives the group that wishes to dominate "justification."

But as African males, we don't develop these delusions on our own. And the notions by which we devalue and disrespect our women are not notions we come out of the womb with. Our ancestors in Africa lived in societies in which women were greatly valued and respected. What happened to **us**? Obviously, we aren't in the Motherland. But the matter of the greater impact on us is the fact that we have been brought up under the influence of European-run institutions that **teach** us to devalue and disrespect both ourselves as Africans in general and African females in particular. The Christian Church gives us images of females as either insignificant or bringers of sin--Eve/evil; television and other commercial media promote images of females as no more than objects for male sexual gratification; and these and other institutions promote other images of females which give us and/or feed our delusions. To aggravate matters, many African females get distorted self-images from these models and messages and act them out, bringing stereotypes to life.

(Cont. on page 13)

FROM OTHER SOURCES

"Black Radical Congress" To Re-address Themes From '72 Convention In Gary, Indiana

"This month, a charged-up collection of academics, labor activists, welfare recipients, hip-hop enthusiasts, feminists and others who have the militant spirit are to gather at the University of Illinois-Chicago for the Black Radical Congress...

"Robert T. Starks, an associate professor of political science at Chicago's Northeastern Illinois University,..believes there has been too much emphasis on combatting affirmative action rollbacks and not enough on developing strategies for economic empowerment. 'How do we link African-Americans in Dallas with brothers and sisters in Detroit? How do we initiate more trade between African-Americans and Africans'? he asks...

"The Black Radical Congress, scheduled for June 19-21, will bring together some of those who were at that '72 meeting [National Black Political Convention in Gary, Indiana]. It will attract those who have grown disillusioned with politics as a vehicle for change and those who have never experienced the satisfaction of electing a Black mayor. It will draw those who want to make reparations a centerpiece issue and those who want every American to have a guaranteed minimum wage...

"'We want to get away from this notion of there being elites in our community and get back to this notion of a community dialoguing with itself', [said Abdul Alkalimat, director of Africana Studies at the University of Toledo and one of the organizers of the congress]."

-from "A Radical Look At Festering Problems," page 26, June EMERGE Magazine(Washington, D.C.)

Film Festivals As Forums For African Film-makers

"When black filmmakers seek a forum for screening their movies, they often turn to film festivals...Afterall, festivals attract potential buyers(feature film companies, plus cable, video and foreign rights), as well as an audience that can create a word-of-mouth buzz for a film...

"Black and African film festivals are the ticket for directors, producers and movie fans who want to show or see the latest in Black films. Feature films, documentaries and shorts abound at these specialized fests...Debuts, screenings and panel discussions offer ways for directors, actors, writers and producers to communicate with buyers and the public...Here are some of the top festivals:

"During April and May, the New York African Film Festival (NYAFF) hosts a non-competitive showcase in conjunction with the Film Society of Lincoln Center and the Brooklyn Museum...

"NYAFF also packages seven films to tour museums and universities in 10 U.S. cities. NYAFF aims to encourage an awareness of African culture, develop an audience for African films and expand distribution opportunities. Filmmakers screen their movies and discuss them with their audiences...

"The second Acapulco Film Festival(ABFF), sponsored by UniWorld Group Inc. and the Black Filmmaker's Foundation, hopes to attract at least 1,400 fans this July 12-17...'We must combine our talent, resources and access, in an effort to provide financing for films that reflect our lifestyles, culture and heritage', says Byron Lewis, chairman and chief executive of UniWorld...

"Every February, in odd-numbered years, thousands sojourn to the Festival Pan-Africain de Cinema(FESPACO) in Ouagadougou, Burkina Faso. In the course of 30 years, this event has become the world's largest, most prestigious and most well-attended African film festival..."

-from "Film Festivals That Appeal To The Diaspora," pages 70 and 71, May EMERGE Magazine

Health-care Workers In St. Petersburg To Challenge System

[The nursing home business is] "the only industry in the city which provides stable and large-scale employment for African workers...

"The work is back-breaking, the hours long and the pay low. It is not unusual for there to be no paychechs on payday.

"Ninety percent of the patients are elderly whites and 90 percent of the workers are Africans. Management is virtually all white, and the few white workers are used to police the African workers in exchange for quick advancement and pay raises.

"Because the corporations which own the nursing homes are powerful financial interests in the state of Florida, they are able to control the governmental agency which regulates them, the Department of Health and Rehabilitative Services (HRS).

"In turn, HRS and the state of Florida...give them a free hand to rake in huge profits by maintaining dungeon-like conditions.

"...the nursing homes are always understaffed and the workers overloaded with an impossible number of patients to care for. This is why standard health care equipment such as blood pressure cuffs and thermometers are often unavailable...

"Many African nursing home workers go day-to-day in fear of being fired arbitrarily. There are so many unemployed workers desperate for jobs, the industry has its own built-in union-busting/strike-breaking mechanism which intimidates African workers from challenging the system...

The Uhuru Movement[of the African People's Socialist Party] launched a campaign to expose the working conditions inside St. Petersburg nursing homes, unite African nursing home workers into a militant labor union, and build a movement to force Bon Secours[Bon Secours Maria Manor, one of the largest nursing homes in the city] to rehire Sisters Gwen and Shanee[two African women fired under questionable circumstances]. Other goals were for black managers to be hired

and to end the preferential treatment of white workers...

-from "Black Nursing Home Workers Challenge White Bosses And Big Corporations," pages H and K, Nov.-Feb. THE BURNING SPEAK(St. Petersburg, FL.)

Major Health Threats To Africans In U.S.

..."By this time next year,...more than a quarter million African Americans...will die from the 10 biggest killers of Blacks of all ages--heart disease, cancer, stroke, AIDS, accidents, homicide, diabetes, pneumonia and influenza, chronic pulmonary diseases such as asthma and bronchitis, and infant mortality...

"The top killers vary by gender and by age. For young African-Americans(ages 25-44), the leading threat remains AIDS, a disease this group contracts four times more often thaN Whites, according to the National Center for Health Statistics. And for Blacks in their late teens to early 20s, the biggest danger is homicide--often at the hands of another African-American...A growing threat to young African-Americans, officials say, is suicide. That act ranks among the CDC's Top 10 major killers of Blacks from their teens to mid-40s...

"Chicago internist Dr. Fred Daniels believes that ignorance about what's needed to maintain health is one of the greatest barriers to preventing major diseases in Blacks. 'Most patients still feel that to go to the doctor something has to be wrong', says Dr. Daniels, whose caseload is 99 percent Black.

"Like Dr. Daniels, other experts suggest that regular physical examinations and honest communication with a doctor could reduce the number of deaths by diseases Blacks face...

"But Gloria Bonner says a lot of the confusion is due to a legacy of racism by the medical community. Echoes of the Tuskegee Experiment...and other horror stories still haunt some people's minds..."

-from "The 10 Biggest Killers of Blacks," pages 124, 126, 128, 130, March EBONY Magazine(Chicago, IL.)

Congo President Calls For African Unity

"President Laurent Kabila of the Democratic Republic of Congo recently denounced what he called the conspiracy against African countries. 'At present, there is a big intoxication campaign in the world against African countries wishing to remain sovereign', he said April 18.

"Mr. Kabila, speaking to the Pan African News Agency here, where he was on an official visit, said...'We are not going to be developed by these forces which are working for our division so as to better exploit us', he said. 'We are continuing the struggle against injustice and against the domination and humiliation of our peoples and African leaders must not only know this but they should also evolve a joint strategy'...

"Libya and the Republic of Congo also signed an economic, technical, scientific and cultural cooperation agreement before President Kabila's departure that night.

"During his visit, Mr. Kabila discussed the situation in Africa, and the Great Lakes region in particular, with Col. Ghadafi. The two leaders discussed Africa's debt burden, the effects of globalization on the continent, Afro-Arab cooperation, the stability and security of Africa and ways of resolving the continent's conflicts, officials said..."

-from "Congo Leader: Africa Unity Needed To Fight Imperialism," page 3, April 28 THE FINAL CALL(Chicago, IL.)

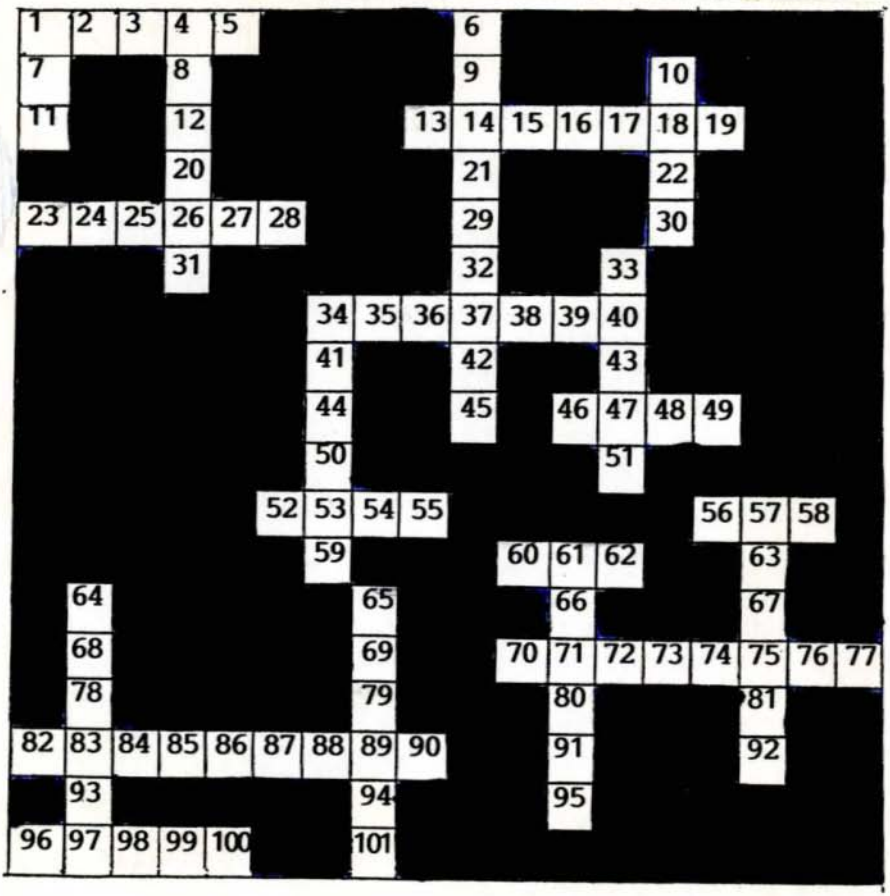
Addressing Myths About Africa

"Sub-Saharan Africa has 44 percent of the world's 4.4. billion acres of uncultivated arable land. Even with its comparatively high estimated population-growth rates, Africa is second only to Latin America and the Caribbean in the amount of available productive land per capita. One study shows that if all Africa's land available for farming were put to use under optimal conditions, the continent's potential grain yields would be 27 percent higher than yields in Europe and 21 percent higher than central North America.

"Africa produces 45 percent of the world's diamonds, 80 percent of its platinum, 35 percent of its cobalt, 47 percent of its chromium, 29 percent of its gold, 19 percent of its uranium and 30 percent of its manganese, a mineral used in making metals. It produces 6 percent of the world's copper and 13 percent of its bauxite, an essential component of aluminum. Phosphates(27 percent of the world's supply), iron ore(5 percent) and petroleum(11 percent) are also produced in significant quantities..."

-from "Secrets And Lies: Debunking The Myths About Africa"; pages 74-76, 77, 78, 150, 152; April ESSENCE Magazine (N.Y., N.Y.)

PUZZLE



Across

1-Khartoum is the capital of _____.

13-Recently deceased former Black Panther, Eldridge Cleaver, ran as a Peace-and-_____ Party candidate for U.S. president in 1968.

23-_____ is one of the chronic pulmonary diseases that are major killers of Africans in the U.S.

34-The _____ March, held this past March in Washington, D.C., had, as a major thrust, the aim of freeing U.S. political prisoners.

46-At a recent meeting, the heads of Libya and the Democratic Republic of Congo discussed, among other issues, Africa's _____ burden.

52-This information service, (initials)_____, is a major source for news about Africa.

56-_____-vs.-Sun theory explores possible causes for attitudinal and behavioral differences between Europeans and people of the southern hemispere.

60-Founded during the ninth century C.E., the city of _____ was central to the lives of the Yoruba people.

70-THE MEN OF _____ PLACE is a sequal to a novel written by Gloria Naylor.

82-Film _____ are major avenues by which film-makers get their works exposed, find distributors, etc.

96-In 1310, scholars at the university at Timbuktu were teaching that the earth was shaped like a _____.

Down

1-In kiSwahili, "bwana" means "_____."

4-General _____ is the current Nigerian head of state.

6-Spike Lee has directed criticism at (last name) _____ for excessive use of "nigger" in his films.

10-The 24th. Amendment to the U.S. Constitution outlawed the _____ tax.

33-Despite clearly being an African, basketball player (last name)_____, was recently appointed by Bill Clinton to represent "Hispanics" on his race panel.

34-This "friend of the President," (last name)_____, has been a prime focus of the Ken Starr investigation of alleged Clinton-Lewinsky affair.

57-Nelson Mandela has refused to bow to U.S. government pressure to drop his support of Ghadafi and _____.

61-Africa produces about _____ five percent of the world's diamonds.

64-Abdul Alkalimat is a professor of Africana Studies at the University of _____.

65-A lead member of the Fugees, _____ Jean went solo with his CD, "Carnival."

If we are to elevate our African manhood above the physical plane, we have to begin by questioning the anti-woman(and, particularly, anti **African** woman) things we say and honestly help each other examine the meanings of these statements and the causes of our making them. While the question of whether Shaq is "too dumb to **be a woman**" is probably **irrelevant**, the fact that a lot of us say things that either degrade sisters directly or make it apparent that our attitudes toward them are degrading is, by no means, irrelevant. Not many of us can dunk basketballs. But all of us have the **potential** to respect our sisters, which is one of the things an **African man** does.

-Editor

COMMUNITY NEWS

Sisters From The Motherland Bring Us Tales From Home

At the Saturday, May 9th. meeting of the Harambee Afrikan Cultural Organization, we were visited by two representatives of the Omaha-based Labelle Afrique Foundation, Eugenia and Sister Jennifer, from Benin in West Africa and Kenya in East Africa, respectively. Over the past several months, we have been blessed with a growing partnership with the Labelle Afrique Foundation. Two of its core members, Eugenia and Danye have become volunteers and have been helpful to us in many ways. At the meeting prior to that of the 9th., we had asked Eugenia if she would share with us folk tales from the traditions of the Fon people, the ethnic group to which she belongs. The sister came through, as did her guest, Sister Jennifer. Between the two of them, they told of the hyena driven to ruin by greed, of the elephant and the hippo tricked by the squirrel, and other tales; and they spoke to us of the morals delivered by these stories. We thank the sisters and are hopeful that the coming together of Africans divided by water, as is represented by the partnership between the Harambee Afrikan Cultural Organization and the Labelle Afrique Foundation, will be multiplied by our sisters and brothers on the ourside.

KUUMBA

WHAT THEY DO NOT HEAR

what the old man under the branches of the acacia
under the circling vultures
under the straight up sun
say
does not move in an arrow line
but is stolen in a torrid swirl
to spin with locusts and dust
to catch on the barbs of thorny brush
to rattle with pebbles
in a cyclone of modernity

words striking the ears of the young ones traveling
to town in jeeps, atvs
their hands swat at the ears as if
to dissuade mosquitos
such that an already diluted voice
is further dispersed
toward the abandoned termite mounds
toward the meercats' dens
toward the wilderness of scrub and endless gullies
and the young ones hear but the bumpity bump of tires
against the stony path that snakes to the city
muffling the viper's hiss.

-Mondo

BACK IN TIME

It was the year 1310, in the city of Niani, on the left bank of the Sankarini. Abubakari the Second, grandson of a daughter of Sundiata...had heard that the Senegal and other rivers in his kingdom ran beyond the land into a great sea. Men were more terrified of that sea than of the vast, blinding plains of the Sahara. The Arabs called it "the green sea of darkness." Few had been known to enter upon it. Fewer still had been known to return. It was said that there was a powerful current, like the hand of a violent god, not far from the land's end, which beckoned boats into its fingers and threw them out at the uttermost edges of the world, where they fell with the sea into a black hole. But during Sakura's reign diplomats had come from the court of Morocco who said that this was all nonsense. Brand new ideas about worlds beyond this sea were circulating in North Africa. The works of Abu Zaid, Masudi, Idrisi, Istakhri and Albufeda had trickled down to the university at Timbuktu. Scholars had come more recently, in the time of Gaw and Mamadu, saying strange things--that the waters that washed the western end of Mali were not the end of the world at all, that the world had no end, for it was built like a bottle gourd. If you put your finger at any point of a gourd and tried to trace a line across it, his griot told him, you would come at the end of the line to the point where you started, beginning again at the point where it seemed you had come to an end. So it was with the world. Thus would a man return to the very spot from which he had set out, if he could march or sail across the circle of the gourd-shaped world.

But there were those--the most closed and conservative of the clerics--who felt that the new thinkers in North Africa were presumptuous, romantic, insane. How could they believe that men were walking upside down in unknown lands at the bottom of the gourd-shaped world?

Excerpted from THEY CAME BEFORE COLUMBUS by Ivan VanSertima

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization annual awards program will be held on June 14th. at the State Prison in Lincoln from 5-8 p.m. For more information, call 471-3161 between 1 and 3 p.m., Monday through Friday. Ask for extension 3379.

Film festivals: New York African Film Festival; 154 West 18th St., Suite 3B; N.Y., N.Y.; 10011; (212) 352-1720.

Acapulco Black Film Festival c/o Uniworld Entertainment; 100 Avenue of the Americas; N.Y., N.Y.; 10013-1699; (212) 219-7267.

Urbanworld Film Festival; 1965 Broadway, Suite 11E; N.Y., N.Y.; 10023; (212) 501-9668.

Festival Pan Africain de Cinema; Fillipe Sawadogo; 01 bp2505; Ouagadougou 01; Burkina Faso; (226) 307-538.

Newark Black Film Festival; 49 Washington St.; P.O. Box 540; Newark, N.J.; 07101; (973) 642-0459.

Black Filmworks/A Festival of Film & Video; 405 14th. St., Suite 515; Oakland, CA.; 94612; (510) 465-0408.

Pan African Film Festival and Art Show; Ayuko Babu; (213) 295-1706.

Sarasota Africana Film Festival; P.O. Box 565; Sarasota, Fla.; 34230; (941) 953-6424.

African Film Festival; Alice E. Stephens; Columbia College Chicago; 600 S. Michigan Ave.; Chicago, IL.; 60605; (312) 344-7170.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Afrikans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA(Seven Principles)

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective work & responsibility
Ujamaa - Cooperative economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman) - Nbasa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Kenny Walker

Olotu Eko(Education Chairman) - *Mondo

Eleto(Administrative Chairman) - Walid Akil

Akowe(Secretary) - Neb Ankh Amen

Akapo(Treasurer) - Ptah Neferu Ra

Akewi(Librarian) - Nkosi

*HARAMBEE FLAME Editor